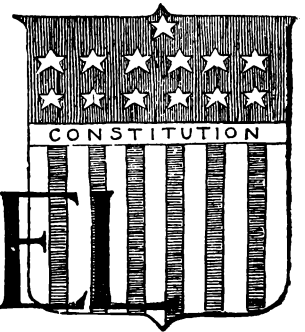




# AMERICAN SENTINEL



**"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.**

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**✎** THIS issue of the SENTINEL is the last one of the present volume. The next issue will be dated January 6, 1898.

THE mission of the church is not to decide what is right. God has already decided that by his Word.

THERE are quite a number of people in the world besides Leo XIII who believe that they can, upon demand, speak with infallibility.

THOSE people who think the government would be made better by professing Christianity, should remember that the very worst hypocrites do that.

IF only the grace of God can enable even a good man to do right, what is there short of the grace of God that can make a bad man do right?

THE name of God put in the Constitution can no more make that a Christian document than can a crucifix make a Christian of him who wears it.

THE devil doesn't care how religious a thing is, so long as it embodies what is wrong and unjust. The most wicked of all evil deeds have been done under a form of piety.

IF all the ministers in the land should take hold of politics, to "elevate them," this would not at all change

the nature of politics. Politics are what they are today because it is the nature of politics to become corrupt.

IF the clergy were all in agreement upon the subject of religion, to which they have so long devoted their attention, we could with more assurance accept their dictum on the subject of politics, to which they are comparative strangers.

THE idea that the state can properly teach morals is the idea that a man can teach himself morals; since the voice of the state is only the voice of the men composing it; and this is only the old pagan idea that a man can be his own saviour.

## The New Leaders in "National Reform."

THE Christian Endeavorers, who are now the leading National Reformers, have announced that they intend to present to the Congress now in session, one and a half million petitions for the passage of a resolution to amend the national Constitution so that it shall recognize God and the Christian religion.

As these folks are following the lead of the original National Reformers, it is proper to raise an inquiry as to the character of those positions. Those who have gone this way before, have pretended to present the names of more than twenty times as many petitioners as they really had. A few were multiplied into thousands; one was multiplied into millions. As the Christian Endeavorers think they must now take up this matter, it is seriously to be hoped, even though their enterprise in this direction is decidedly bad, that they will at least conduct it honestly.

Of all the people in the United States who desire legislation on the subject of religion, it is but just to say that those who propose to bring it about by constitutional amendment are the only ones who are entitled to any respect in this connection. Of these it must be said

that however wrong and ungodly may be the thing which they attempt to do, the means by which they propose to accomplish it is strictly legal.

Amendment of the Constitution is a perfectly legal thing. The Constitution itself makes provision for its own amendment. Of the legality of such a procedure, therefore, there can never be any question. The Constitution is the voice and will of the people. Whatever the will of the people may be which they choose thus to express, whether civically it be good or bad, conservative or ruinous, yet legally it is strictly valid.

Now no worse thing could possibly be done *by amendment to the Constitution* than to establish "the Christian religion." No more ruinous step could be taken *through amendment to the Constitution* than this proposed recognition of God and establishment of religion. Yet if such thing were done by amendment to the Constitution it would be perfectly legal, and nothing could properly be said against it on that score. So likewise these people who want a religious despotism established in this nation; so long as they hold to amendment of the Constitution as the means of accomplishing it, it must be said that legally their course is beyond question.

But when this is said, every concession, every allowance, has been made that can possibly be made in any way whatever in reference to that thing. The thing itself is evil and only evil, and that continually and continually increasing. So far also the methods of endeavoring to accomplish this thing, even legally, have been dishonest, hypocritical, and fraudulent. Therefore it is a thing sincerely to be wished that with the accession of this new element of Endeavor, square and honest methods may characterize their attempts to accomplish a purpose which, though legal in form, is evil in itself and ruinous to the nation.

While the worst thing that could possibly be done by amendment to the Constitution, is the establishment of religion; still a worse thing than that is the establishment of religion *without* an amendment to the Constitution. To do it by amendment to the Constitution would be legal, though exceedingly bad. To do it *without* an amendment would add to its inherent badness the further elements of illegality and usurpation. Yet this latter thing has been diligently striven for by the predecessors of the Christian Endeavorers; and has actually been accomplished by the government, in principle and in fact.

It is a curious thing, too, that the predecessors of the Christian Endeavorers in this matter actually endeavored to accomplish their purpose by *both these methods at once*. They tried to get passed a resolution to amend the Constitution so as to legalize legislation and governmental action on questions of religion; while at the same time by threats of political perdition backed by fraudulent petitions they were doing their utmost to force legislation and governmental action on questions of religion. The curious feature in all this lies not in the fact, nor in the methods employed,—all that seems natural

enough to these folks,—but in that they should be so blind as not to be able to see that what they were doing was self-contradictory.

Their call for a religious amendment to the Constitution was, and is in itself a positive argument that without it any governmental recognition of religion would be unconstitutional, and therefore illegal and void—a usurpation. Yet in the face of this positive argument of their own devising, they did their utmost to get the government to commit this very usurpation; applauded every item of such usurpation when it was committed; and even while applauding it, openly declared it unconstitutional.

No greater effort to undermine constitutional government has ever been made in the United States than has thus been made by the people who have urged upon Congress and the government the enactment of Sunday laws and other acts of a religious character, without an amendment to the Constitution.

And now that the Christian Endeavorers have taken the lead in this campaign and are calling for a constitutional amendment establishing religion, it is but proper to call their attention to the crooked and self-stultifying course of those who have led in this thing before, and ask that they shall not disgrace themselves by following the same course.

To ask for an establishment of religion in the United States by the strictly legal course of an amendment to the Constitution is enough disgrace for any body. We really desire that the Christian Endeavorers may spare themselves the greater disgrace of demanding the governmental recognition of religion *without* such an amendment.

A. T. J.

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### The Sunday Saloon.

BY WM. C. GAGE.

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THE opponents of Sunday laws are often classed with the friends of the saloon. A plausible excuse for this unfairness is found in the declaration that the abolition of Sundays laws would necessarily pave the way for the wide open Sunday saloon. While this is measurably true, it would inevitably have one good result. The iniquity of the liquor traffic could no longer be disguised under the flimsy veil of an outward respect for Sunday. The criminality of saloon-keeping lies not in the day when the traffic is carried on, but in the traffic itself; and the sooner the public conscience is educated on that point, the better it will be for the welfare of the people.

The absurdity of the legislation which is supposed to "regulate" the liquor traffic, is seen in the fact that it throws around it the sanction of the law six days in the week, and makes it a crime on the other day. While the closing of the saloon on the day when its patrons are more than usually idle may have some advantages, they are more than offset by the fact that it is a compromise

with the crime itself, and a sedative to the public conscience, which ought to be kept constantly awake to the evils of the saloon business every day and all the time.

To those who charge us with friendliness to the saloon in opposing Sunday laws we have this reply: You are specially hostile to the saloon one seventh of the time, while we oppose it all the time.

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### The Effect of Sunday Laws.

THE underlying sentiment and germ of Sunday laws, is a settled wish to prevent irreligious people from desecrating what is supposed to be holy time, and so help them to be, at least, outwardly religious through the observance of a religious rest. It seems singular, however, that those engaging in this sort of thing do not, or say they do not, see in it what so many who are watching the movement say is in it,—the union of the church with the state. But from what standpoint does the state undertake to make and enforce Sunday laws? If it does so because Sunday observance is a church ordinance, is that not a union of the two forces? Again, if Sunday-keeping is regarded as a divine ordinance, and on this ground the state thinks to punish offenders, does it not in this step into the place of, and assume the prerogative of, Him who spoke the divine law, and who also said: "Vengeance is mine; I will repay, saith the Lord"? Rom. 12:19.

But why should any government undertake to do this, when it would not think of punishing a subject who, while living within its boundaries, refused to bow to the mandates of another civil power, even though it be a contiguous one? Should the United States attempt to administer the penalty of a Canadian law upon an American citizen, or even upon a Canadian subject resident upon American soil, such a howl of indignation would be heard throughout the country as would call a halt upon such work. Such a protest would be entirely proper, too, on the ground that the nation had used unwarranted authority in coercing its citizens to obey the dictates of a foreign power, with which they were not in sympathy, and consequently did not care to follow.

The Sabbath is a divine institution, the requirement of a divine law, which emanated from, and is therefore the requirement of, an entirely distinct government from all earthly ones—even a heavenly. Whoever sympathizes with that government, and reveres its laws, will not need to be coerced into obedience of them, but will follow their directions from his love of them, and will be the better for such adherence. But if one does not wish to walk in the ways they point out, yet fully lives out the laws of civil citizenship, why should the civil government, under which he lives so justly, punish him for not also carrying out the laws of a moral government, which is entirely outside of civil jurisdiction?

To avoid the logical conclusions of these premises, the plea is usually entered that in attempting to enforce

Sunday laws no thought is entertained of assuming God's prerogatives, but that the state simply borrows a precept from God's law, and incorporates it, as a civil enactment, into its own code. Those who oppose this course reply that such a thing is impossible, because the moral law, as handed down from God, has in it that element of its Author's life which forbids its becoming a part of any civil code. The transgression of a moral precept is *sin*, because it is opposition to the righteousness of that which represents the life and will of its infinite and eternal Author. The violation of civil law is termed *crime*, simply because it is contrary to the expressed will of men, framed into law to meet exigencies of a temporal nature. In other words, God's law points out what sin always was, and always must be, without the least variation, because of its very nature of contrariness to God, while civil law defines crime to be that which is contrary to man's rights in society, as determined by the demands of the time and of human wisdom. The two may be identical, but not necessarily so, from the fact that crime is a purely outward act, while sin is of the heart, and may not appear to men. In other words, crime is an outward expression of sin which lurks in the mind. So, then, while crime, the outward act, may be detected and checked by civil law, the seat of crime—the heart itself—cannot be reached by civil jurisdiction.

The refusal of a person to rest from physical labor on a stated day cannot, however, properly come within the precincts of civil legislation, because while the act is an outward one, it does no visible injury to another, nor deprives him of any right he may have to honor the day. But in case God requires such rest, it would be sin to disobey on the ground alone that to do so would dishonor Him who asks it.

But when the civil power attempts to regulate the observance of a weekly rest-day, it becomes guilty of inconsistency, because that which it counts wrong in one person regarding the use to be made of the day, it upholds in another. For instance: one person will be permitted regularly to sell drugs, tobacco, and the like for profit, on the ground of their being necessary to daily use, while the sale of other things just as essential to comfort and happiness is strictly forbidden. Now, if it is no civil offense for one to sell certain things for profit on Sunday, how can the law, if it be alike just to all, punish others for selling other things on that day for the same purpose? Then, too, if morals are involved, what right has a civil law to make such discriminations?

If it be denied that morals are involved, but that these laws are simple police regulations, then on what basis is one prohibited from doing on one day that which he is freely permitted to do on all other days? If the law counts certain acts misdemeanors when done on one certain day of the week, why does it not count them the same when done on other days? The fact that this discrimination is made is evidence that the promoters of Sunday laws seek to punish for the desecration or non-

observance of the day's rest, rather than for the infraction of any civil obligation.

Then, again, inconsistency is seen in such laws from the fact that they do not remain steadfast, like the Sabbath law of Jehovah, but vary in their requirements and penalties according to the times. This is well illustrated by the various revisions of the English law on this point.

In 1675, during the reign of Charles II, Parliament passed a law "for the better observation and keeping holy the Lord's day, commonly called Sunday." Section 2 of that law provided that "no drover, horse-courser, wagoner, butcher, or any of their servants shall travel, or come into his or their inn or lodging upon the Lord's day, or any part thereof, upon pain that each and every offender shall forfeit twenty shillings for every such offense, and that no person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasions, to be allowed by some of the peace of the city, borough, or town corporate, where the act shall be committed, upon pain that every person so offending, shall forfeit and lose the sum of five shillings for every such offense."

This was indeed a strange law,—just such, however, as might be expected from human legislators who attempt to transform a moral precept into a civil one. It will be noticed that those who traveled by land, such as drovers, etc., if applying for lodging at any public house on Sunday, were to be heavily fined, since that was evidence that they had been traveling on that day. But those who might travel all day by boat were let off with only a nominal fine. But further, if one of these tourists by water, in some way, could wheedle the magistrate into granting him a permit for the journey, then no offense was committed, and, in the eyes of the law, the sanctity of the day was preserved. Evidently, Sunday-breaking in those days was considered a sort of venial sin, the absolution of which might be purchased beforehand by magisterial indulgence.

Later Parliaments, however, modified this law by repealing that part which made it a misdemeanor to travel by boat on Sunday, without relieving the drover and others who must journey by land. This was presumably because the members of the Parliament, some of whom lived along the banks of the Thames, desired to use that day in visiting their families. At any rate, the law was changed to suit the demand of the times and the men who composed the law-making power of the nation.

In 1871, another Parliament enacted that "no prosecution, or other proceeding shall be instituted against any person or the property of any person for any offense committed by him under the Act of the 29th year of the reign of King Charles II, chapter seven, entitled an Act for the better observation of the Lord's day, commonly called Sunday," etc. This was just what ought to have been done by any such religious law, and would have been right, had the legislators stopped with its repeal. But Section 4 of the act itself said: "This Act shall con-

tinue in force until the first day of September, one thousand, eight hundred and seventy-two, and no longer."

This limitation of the act was proof of the folly of human legislation concerning religious duties. The suspended law stood on the premise of making men more careful in religious duties. Had it this power, by what right did the Parliament of 1871 annul it for a year? It may be said that the people did not then need the law to help them observe the sacredness of the day. Surely, then, why have it come in force again at the expiration of a year? Certain circumstances conspired to make it suitable to suspend the operation of the law for a year, showing that the law was never necessary to make men better, because that was not in the power of law, and is not now, nor ever can be. The only thing that Sunday laws can do, outside of harrassing those who do not care to observe them, is to show to what lengths the intolerance of men will lead them, in dealing with the consciences of others.

J. O. C.

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Not to agree with my opinion, is counted by Bigotry as the most heinous crime of which any person can be guilty.

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### Two "Rusty" Weapons.

"Present Truth" (London, Eng.), November 18.

HERE are two bits from the *Methodist Times* which suggest a lesson that may be read over and over again in the story of the struggle of religious factions for worldly power. The mayor of Lancaster was recently threatened with the penalties of an ancient religious law. Mr. Hugh Price Hughes thus commented on the affair:—

"Some Anglican bigot unearthed an ancient Act of Parliament by which any municipal officer was liable to a fine of £100 if he appeared in the robes and regalia of his office in any place of worship except the Established Church. . . . Mr. Kelly and Mr. Bunting have shown that the intolerant act has been repealed during the Queen's reign. Thus one more rusty weapon is taken out of the hands of intolerant schismatics."

Surely the writer of this vigorous comment is ready to cry "hands off!" whenever any one resorts to old religious laws as a means of promoting religious observances. But no; there are other old religious statutes still unrepealed, and Mr. Hughes sees in them a weapon which he thinks should not be allowed to get rusty. Of course people who want to keep Sunday keep it; but those who do not, Mr. Hughes would force to act as though they did. He says:—

"We do not suggest anything unreasonable. All we suggest is that the law should sternly prohibit anything and everything of the nature of trade or money-making on Sunday."

That is all. To such rusty old weapons men resort when they forsake the "sword of the Spirit, which is the Word of God."



## Persecutions the Work of a Few.

BY WILLIAM BIRNEY.

PERSECUTIONS for religion's sake are usually conducted by a small number of persons, while the masses of the people sympathize with the victims. The seeming exceptions are when, superadded to religious differences, there are hatreds, either racial or caused by war; or tyrannical feelings generated under despotic governments.

In England, for the two centuries before the death of Elizabeth, there were only 400 heretics burned at the stake; and 300 of these perished in the last three years of the reign of "bloody Mary" Tudor. During the same period the number of those burned in the Netherlands was about 75,000, and in Spain nearly as many. The greater slaughter under Spanish rule was due principally to the passions fomented by the long wars in Spain against the Moors, Moriscoes, and Jews, and fostered by the despotic character of the royal government.

In Scotland, about 1684, James II began to persecute Protestants. He used "thumbkins" and "boots" for the torture of his victims. These instruments crushed the bones and marrow. James took delight in personally witnessing their operation and hearing the screams and entreaties of the sufferers. He was supported and lauded by a few clergymen, but he was abhorred by the people. They called him "monster." When he fled the country, he left few friends in the Scottish lowlands.

In New England, in the 17th century, the persecutions of the Baptists and Quakers, the scourgings, solitary confinements, ear clippings, tongue borings, and hangings, were favored by zealous preachers and by leading church members high in office; but public opinion was outraged and the rescues of victims became so numerous and popular opposition so pronounced that the persecutions were gradually abandoned.

What is true of religious persecutions in other times and lands is true of those now waged in the States of this Union under "Sunday laws." The people generally do not favor them. These laws, obtained mostly by the lobbying importunities of paid agents of clergy-led societies, cannot be enforced as other laws are. Nobody is injured by the violation of them and nobody will appear as prosecuting witness. If enforced at all, it must be by paid spies and informers, wretches who, in the large cities, earn a scant livelihood by making trouble for honest men, their neighbors. No decent citizen will engage in such work. If a church member should do it once through zeal in excess, the contempt of the community prevents him from repeating it. In rural districts, such laws are not often enforced; though they exist in all the States, it is believed that they have never been enforced in one third of the counties in any State. In some of the largest States they have not been enforced in more than from three to six counties. In some cases the sentences have not been

executed; and in others the fines have been paid by sympathetic bystanders. In others again the oppression and distress have been fearful.

In the District of Columbia it is probable that nine tenths of the adult population are opposed to the pending Sunday bill. It will be advocated, however, by two or three clergymen and a paid agent of the Reform society. These gentlemen are anxious to get power to add to the chain-gang all persons who do not observe Sunday after the Puritan fashion.

Washington, D. C.

## What Part Should a Minister of Christ Take in Politics?

BY LEWIS C. SHEAFE.

THE above was the subject before the city ministers' meeting at Lexington, Ky., a short time ago. The writer was present and noted a few of the many statements, which are very significant as straws that tell the way the wind is blowing. One speaker said, The White House needs in it a man who can and will supply all the needs of the people of this country; who will be interested in all their affairs, both temporal and spiritual; and, said he, who could do this better than a minister of the gospel? Another said that he that rules the church ought to govern the country; that the minister should go into politics to purify them, and give them dignity; that the trouble with the country to-day is that the ministers have had too little to do with politics, and that they should "come to the rescue at once."

Another said, If the ministers would take hold of the politics of this country more firmly, putting a stop to lawlessness, close all saloons and such places, stop the Sunday desecration, this would make the people attend church. "It is our duty," he said "to *make* people stop doing wrong, and teach them what is right in politics as well as in religion." "The minister that does not lead his people to the polls, and see that they vote right is not fit to lead them to the kingdom of God."

There were ten ministers present, representing several branches of Methodism, Disciple, and Baptist churches; only one Methodist protested against the general sentiment. Finally, the writer was asked to speak on the subject. He said in part: We are in a critical period of our country's history. Its friends will prove its foes; for they are getting control of the ship of state, and are heading her for the sand-bar of church and state. At the present rate we will strike before long. Brethren, you have ignored the fact that each of the many denominations would want to run the government on its own church plan, and there would be a worse muddle than we now have.

The writer spoke of the past history of church and state, its evils and cruelties, and of the present attitude of the papal power toward this government, and then

called attention to the fact that the minister of Christ had a high calling, second to none, not even to that of president of these United States, for the minister is called and commissioned of God. His citizenship is in heaven, and his business is to preach the Word, nothing more, nothing less. He is called and separated unto the gospel of God. He must come out, be separate, touch not the unclean thing. You have all acknowledged that politics are very unclean; so, brethren, take your hands off.

Shall the ambassador of Christ leave his God-given work, step down from the highway of holiness, to dabble in the mud-hole of politics? Surely not, for he can find enough of the world, the flesh, and the devil in the ordinary walks of life, without going into politics.

Then, brethren, this *making* people Christian by the arm of the civil law is foreign to the gospel. God leaves every man free to choose. The essence of the gospel is freedom, which voluntarily submits to absolute truth,—freedom of affection, and freedom of the will. To each of us each day, the Lord says, “Choose ye this day, whom ye will serve.” His service is perfect freedom, for “where the Spirit of the Lord is, there is liberty,”—that is, liberty for you and every other man.

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### Notes from the Philadelphia National Reform Convention.

[This convention met in Philadelphia, December 7-9, to discuss the so-called “Christian principles of civil government.”]

Among those prominent at the convention were Rev. Dr. John McNaugher, Rev. W. T. Chase, Rev. Dr. Josiah Strong, of New York City, and Dr. David McAllister, editor of the *Christian Statesman*. There was much said that was full of interest and significance. This will be evident from a perusal of the following notes of the convention, taken for the SENTINEL by Mr. W. L. Winner:—]

Dr. McNaugher, who presided, in his opening address, began with defining the object of the National Reform Association as “standing for a governmental recognition of God as the source of all government, and Jesus Christ, God’s Son, as the nation’s Lord and King; the Bible as the ultimate rule of civil life and the supreme test of loyal citizenship.”

He said, “As a nation we present the anomaly of standing before the world a Christian people, but with an unchristian Constitution. We seek to remove the anomalous position that has been fastened upon us, and proudly present to the world a constitution and government that is consistent in character with our people.

#### CLEVELAND’S THANKSGIVING PROCLAMATION CITED.

“Our national life as a Christian people found its inception in the sturdy manhood and religious simplicity of the New England Puritans. It is made more impressive and sure by virtue of our organic usages and cus-

toms, which culminated a few years ago in *that grand monument of national Christianity*, the last Thanksgiving proclamation of President Cleveland.”

He made reference to the charge of their opponents that this movement is but “a parchment reform,” and declared that it was “infinitely more,” that it contemplated a “radical, tangible reform that has already entered, and will be fought out, upon the arena of free thought.”

As to the charge that National Reform means union of church and state, he cited that the movement “is not championed by any one distinct denomination or religious class. There is, in our land, no dominant sect, and there can be no more systematic concert. This is a sufficient answer; union of church and state in this country is impossible.”

He showed the need of reform—citing the social, industrial, and political conditions, and declaring that the existence of all these things gave “a sufficient reason for the most earnest efforts toward the enthronement of Christianity in civil life.” “To this end we seek alliance with all organizations seeking the same end.” “This is radical reform.” “What must be done is an awakening of public sentiment far and wide.”

#### HOW THEY WILL USE THE CHRISTIAN ENDEAVOR AND KINDRED SOCIETIES.

He referred to the Christian Endeavor and allied organizations as being “the hope and the instrument of this work.” “Their numbers, enthusiasm, and influence, indicate a condition of manhood disciplined for its speedy advancement.” The point that is rapidly assuming the first importance in their activity is “*the* assertion of Christianity in the political sphere.”

This point was taken up by the Rev. Dr. Strong, who in his speech said:—

“We propose to use these societies to distribute reform literature to every one that can be reached and influenced. The leaders of these societies are in full sympathy with this plan, and I feel sure that the rank and file are just waiting to be set at this great work.

“The young people had been drilled and now appreciate the fact that they must go into the field and fight. General McClellan was fond of drilling his troops, but didn’t want to fight them; he was too careful of them. He was very fond of them, and was spoken of as being like a father to his troops. This fatherly interest, together with the seeming disinclination to fight, caused some one to remark that McClellan was so good a father to his men that they were not likely to ever get a *step father*. But Father Endeavor Clark is not that way. He has his men well drilled and is ready and willing to fight them.”

#### WHAT IT MEANS.

He stated that “if one in ten Endeavorers would distribute twelve leaflets once a month, it would mean six million in a year.”

He referred to the coming of the kingdom of God by means of this reform effort, in a manner that was dramatic in the extreme, ending with the declaration, “I be-

lieve the new Jerusalem is *now coming down from God out of heaven.*"

#### RADICAL REMARKS BY DR. MCALLISTER.

Dr. McAllister, in his address, made some radical remarks.

He said: "Romanism is expecting that this country will, in the great crisis that seems to be impending, break away from the secular idea in government and turn to them as the restorer of peace and tranquillity."

#### THE "INFALLIBLE" STATE.

"There are three faces to the subject of civil government; one is the secular idea, the other is the church idea, which is the Romanist idea of church infallibility applied to government; the third is the movement to embody Christian principles of righteousness in the organic law so that the state shall be the infallible interpreter of and the active agent in applying moral law."

#### THE GOSPEL IGNORED.

In all the speeches, not a single reference was made to the reformation of the individual or to the application of the gospel as the source and power of true reform. However, there was one feature that was most gratifying. A part of the evening was set apart for an "open parliament on Christian citizenship," in which it was expected that the presidents of each of the several young people's societies would indorse the proposed plan, etc., and thus officially commit their organizations to the ideas and principles advocated.

#### THE SCHEME REBUKED.

This was a most dampening failure, as but *one* of the four responded and his remarks could be construed only as a dignified rebuke to the purpose and spirit of the occasion.

Mr. Stoever, also president of the Luther League and an officer of the national organization, presented the purpose and scope of work espoused by the league in such a manner that it was an emphatic condemnation of the proposal to abandon the power of the Word for the power of the ballot.

### Spain's Decay.

THE history of all the countries that shut out the light of the Reformation conveys a lesson that ought to be thought of more than it is in these days. The idea of enforced uniformity, and of the mingling of religion and politics is taking possession of professed Protestantism, and the spirit of the papacy is being drunk in by all nations, just as the Revelation predicted of the last times. A writer in the *Evening Echo* (London) the other day told the cause of Spain's decay in these words:—

"When Ferdinand and Isabella had made Spain politically one, put down the infamous power of the nobles, and, in a measure, enfranchised the burghers, they, under the inspiration of papal priests, determined to have equal unity in faith and worship. Then emerged that monster

of all time, Torquemada, the chief of the Inquisition. And years afterward, arose the Jesuits, more subtle, more refined, and, possibly, more devout than Torquemada, but not one whit less cruel. Unity in faith came by the suppression of thought, and with unity not only intellectual degradation, but moral atrophy. The unity was almost perfect. Spain has had no Protestantism, no Nonconformity worthy of the name. The priests have both reigned and ruled. Spain is of their making, or rather unmaking, and standing amidst the mental decadence, the moral decay, the religious degradation of Spain, the priests might say, when asked to show the world the monument of their genius and skill, 'Look Around.'"

THE German emperor is quoted as having said recently that "only worthy Christians can fulfil the duty of Prussian soldiers." What a painful surprise the emperor would receive if his magnificent army should all at once become worthy Christians in truth, and instead of training themselves longer to slaughter their fellow men, train themselves in the "meekness and gentleness of Christ"! It is not probable that the emperor wants his soldiers to lay aside their carnal weapons for spiritual ones.

The remark, however, illustrates the governmental idea as regards who are worthy Christians; that is, they are those who can be depended on to fight the hardest to enforce the government's will.

### A "Liberal" Church Dilemma.

THE *Christian Register* (Unitarian) makes the following comment upon the awkward position in which many church members of this day find themselves, through the endeavors of the churches to be "liberal," and still retain their creeds:—

"The difficulty with the position of liberal members of creed-bound churches is revealed in the statement that they may be received into fellowship, 'provided they have no pronounced or active dissent from certain doctrines regarded as important, although they doubt or even disbelieve them.' This amounts to saying that they may have doubts or denials, but that they must not express them. But, if the doctrines are really important, as the church asserts, the denial of them must be important, too. If, for example, one dissents from the doctrine of an endless hell, because, to his mind, it discredits faith in the eternal goodness of God, his dissent ought to take some pronounced and active form. The position of those who formally acquiesce in a creed which antagonizes their personal convictions reminds us of a little girl who showed a friend a work of art recently acquired and much admired by the family. After standing before it for a moment, in an attitude of rapt admiration, she said, 'This is very beautiful; *but I don't think so!*'"

The only way out of the dilemma is to do away with the creed. All that ought to be required of any body as a condition of church membership is that he believes the truth. And the truth is the Word of God.



As one reads the newspapers and magazines these days, there are two general impressions which make themselves felt upon his mind. One is, that the condition of affairs in this world, as regards government and the relations of the people with each other, is very unsatisfactory. It has been very bad for a long time, and seems to be getting worse rather than better.

\* \* \*

PEOPLE find a great deal of fault with the government. It fails to promote those ends of human welfare which it is supposed that governments are intended to serve, and people are beginning to distrust it and to look to other means for reaching what they conceive to be the demands of justice. It is quite fashionable now to lynch some kinds of real or supposed criminals instead of seeking to have them dealt with by the law. This is only one symptom of the general state of things. There are many others which find expression in different ways, but all indicative of the same general feeling that the affairs of government have been mostly turned out of the course of justice, and into the channel of subserviency to narrow and selfish ends.

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AT the bottom of this is a general feeling of natural distrust on the part of the people. As was said recently by a speaker who has carefully noted the situation, "The Republican party has no confidence in the Democratic, nor the Democratic in the Republican; the East distrusts the West and the West the East; the employer has no faith in the conscience of the employé, nor does the employé trust the employer. We find these various lines of cleavage running all through society—everywhere this lack of confidence." This being so, it is not strange that newspaper and magazine literature should be largely devoted to showing how things are not as they ought to be, and how one class of individuals are knaves and another class fools for allowing them to be as they are.

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AT the same time—and this is the other impression that one gets—there are an abundance of infallible remedies for all these evils. Almost every writer has one for the evils of which he speaks, and its virtue is so plain that, in his opinion, only bigotry or prejudice can prevent any individual from seeing it. So almost everybody is hopeful that, while things are in a very bad state just now, they will be all right very shortly, as soon as the people

can get to work and supply the remedy. It is human nature to be hopeful, and it is well that is so; yet it is not well to build hopes upon a false foundation. Almost everybody hopes and intends to do better and be better in the near future than he has done and been in the past, basing this hope and intention on the feeling that he could do better if he only would; and so of the people in general; they likewise—so it is felt—could do better if they only would; and the would-be reformer has hopeful visions of a day just at hand when the people will rise up and do these better things, and relegate the evils which prevail in society and government into an eternal oblivion. And in some such way as this—so some of them think—will be ushered in the millennium.

\* \* \*

BUT the truth is that the situation demands a remedy which is really beyond the power of the people themselves to supply. Just as with the individual who is always "going" to do better, so with the nation, which is made up of individuals, there is necessary a higher power and wisdom than resides in humanity to produce the better reality which is in prospect. And the trouble is that instead of looking to this higher source, men are looking only to themselves, trying to get out of themselves something which will lift them above themselves, up to the plane of moral perfection. But the plane of self, and of all that is in self, is right where they are now; and to try to get any power out of self to elevate themselves above this, is but to try to lift one's self by one's self. Everybody learns in childhood that this cannot be done, as regards the body. But very many seem never able to learn the parallel truth as regards the soul.

\* \* \*

WHOEVER would lift himself higher than he is, must take hold of something above him, and not hold of the straps of his boots. And as it must be with one individual, so must it be with the whole people.

\* \* \*

THE great "Christian" Powers of Europe who have for years been in the partitioning business with respect to such territory as they did not already possess, and independently of the consent of the inhabitants, have now come in sight of a very fat prize of this nature, and their hands are fairly itching to get hold of it. And this prize is nothing else than the great empire of China. All signs point to the conclusion that this venerable empire, which can claim a greater antiquity than any other empire on the globe, will in the natural course of events soon become a thing of history only; that it is about to fall a victim to the insatiable lust for wealth which is the characteristic spirit of the age.

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THE justification for this proceeding on the part of the Powers—as they view it—has been involuntarily fur-



nished by China herself. This is to say, she has demonstrated her weakness. This she did in the late war with Japan. In this war, some of her territory, part of her fleet, and some thousands of her soldiers, fell before the arms of the Japanese; but all this was as nothing in comparison with the real loss resulting from hostilities with Japan, which was that of her protection against the encroachments of the Powers of Europe. It had been supposed that China, with her immense population, needed only to be once thoroughly roused into action under the leadership of men of military skill, to become one of the most formidable military powers in the world. It is now demonstrated that this supposition was entirely incorrect: that China's swarming myriads are not a source of real strength to the empire; that the latter is wanting in cohesion; and that, in fact, there is little or nothing more to hinder the carving up of the empire by enterprising outside parties than there was to restrain the like enterprise in the territory of Africa.

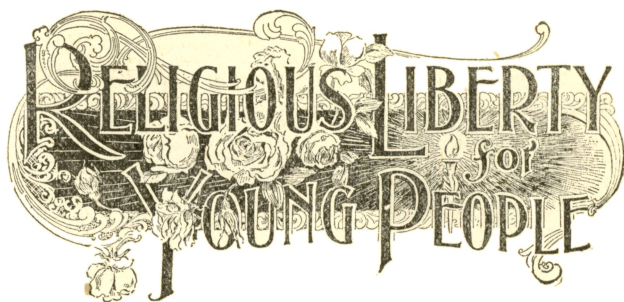
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THAT the thing is easy to be done, is, as we have stated, full justification for the act of doing it, in the view of the "Christian" Powers. We know this is so because their actions have conclusively shown it. In the ethics of European statesmanship, might and right are synonymous terms. When the partitioning of Africa was in full progress, a few years ago, the mere exploration of any territory, no matter how thickly populated with human beings possessing all the natural rights of mankind, was deemed to confer a perfectly valid title of ownership upon the explorers, and the government of which they were subjects; so that, as one facetious writer expressed it, the would-be "discoverer" of any new region had first to promise that he would give it back, before the Powers would allow him to do so. Africa is already partitioned among these Powers, and now it is China's turn, unless all signs are misleading. The only thing that hinders is the well-understood fact that each of the "Christian" Powers who have become the self-appointed administrators of the Celestial estate, wants the biggest and best slice of the same for itself.

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"An ordinance in Cleveland," says the *Jewish Messenger*, "permits a Hebrew who observes the Sabbath to keep his billiard saloon open on Sunday, but fines non-Hebrews who may play billiards therein."

The law allows the Hebrew this liberty because he religiously observes the seventh day of the week. It exempts him upon religious grounds; and any one, by becoming religious in this way, can secure the exemption. Therefore it is on religious grounds that its exemption is secured and its penalty inflicted; for the exemption is denied to people because they are not observers of the seventh day. And yet it is claimed that the law is not religious, but purely secular!



### The Ten Horns, and the Horn with the Eyes of a Man.

"WELL, Charlie, I see you are getting in a hurry to begin. What did the fourth beast represent?"

"The worst government that ever was—Rome."

"What decree went forth from Cæsar Augustus at the birth of Christ?"

"That all the world should be taxed."

"Then it is clear that all the world was under Roman rule,—that there was but one kingdom on the face of the earth."

"Yes, mama."

"Now turn to Matthew 24, and tell me what question the disciples asked about the end of the world?"

"When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

"Jesus gave them a sketch of what would happen to the end of the world. But in the seventh verse he tells of a time when Rome would no longer be the only kingdom. Please read it."

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes."

"You can see from this that Jesus knew Rome would not always stand as the ruler of the world; but would be divided into many kingdoms. How many horns were there on the head of the terrible beast that symbolized Rome?"

"Ten," said Charlie."

"Now you may read what the prophet said about these horns in the 24th verse of the seventh chapter of Daniel."

"And the ten horns out of this kingdom are ten kings that shall arise."

"That will do for the present. Can you tell when Rome was broken up into various kingdoms?"

"It was between the years 356 and 483 after Christ. At least that is what the history you gave me to read, said."

"Into how many kingdoms was it divided?"

"Ten exactly."

"Now, Charlie, I am almost overwhelmed sometimes in reading these wonderful prophecies. The book of Daniel fills me with awe and reverence. I feel something as I felt once when looking through a telescope at the stars. We, Charlie, are thinking God's thoughts after

him, and it is clear that God knows the end from the beginning. Let us see how many hundreds of years have been spanned by these wonderful statements."

"Why, it is more than a thousand years," said Charlie, as he figured it up.

"Now, Charlie, suppose that some man had undertaken to predict for a thousand years, unaided by divine wisdom, do you think he would have been able to foretell how many kingdoms would rise and fall, and that the first would be lion-like, the second bear-like, consisting of two nations, the higher to come up last, that the third would be like a leopard, and be divided into four kingdoms, and that the last would be great and terrible, and would be divided into ten kingdoms?"

"No," said Charlie. "God must have inspired Daniel to write these things. If a man alone had written it, it would have petered out long ago; but instead of that it keeps getting deeper and better all the time."

"Did you learn the names of the ten kingdoms, and can you tell me how they came into existence?"

"Why, mama, the wild tribes from the North swept down upon Rome, and as Rome was weak with luxury and corruption, she could not stand. The names of the ten kingdoms were the Huns, the Ostrogoths, Suevi, Heruli, Anglo-Saxons, Lombards, Burgundians, Vandals, Franks, and Visigoths."

"Do you recognize among these names any that sound like some of the names of the nations of to-day?"

"Yes, mama. The Franks and the Anglo-Saxons, or France and England. I cannot trace out the rest; but the kingdoms of Europe occupy the territory of these ancient nations."

"Now, Charlie, when did the last division appear?"

"In 483 A. D."

"Please read now what the prophet saw coming up among the ten horns."

Charlie read the 8th verse: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

"Now, just when was this horn with eyes to come up? Let us get him located."

"Why, after the ten horns came up."

"To prove that, we'll read the 24th verse."

"And the ten horns . . . are ten kings that shall arise, and another shall arise *after* them, and he shall be diverse from the first, and he shall subdue three kings."

"Then you see clearly that we must look for this power or horn on this side of 483 A. D."

"Yes, mama."

"There was a power arose that was different from the others, and in token of the subjugation of three kings he wears the tiara, which means three crowns. He has a very far seeing, shrewd outlook over the world, and a mouth that speaks great things."

"O, mama, I know who it is. It is the pope. Just

wait a moment till I show you a picture I have in my Reader. I cut it out of a colored print. See, there's the tiara on the pope's head. It has a crown round the bottom, and a crown round the center, and one on the top. But say, mama, how does the pope feel to see himself pictured in the Bible?"

"I do not know, dear, that he knows he is pictured there."

"Well, I should think he might find it out. If I was a Catholic, I think I would know what that meant."

"Maybe not; for Catholics are not taught to read the Bible for themselves. However, dear, I feel that we Protestants have very little to pride ourselves on in the matter of Bible knowledge. For a long time we have been ignorant of truths that are even more apparent than that this applies to the pope."

"Well, mama, do tell me how the pope arose. Pat Flannagan says that Christ made Peter the first pope, and gave him the keys to the kingdom of heaven; and that he handed the keys to the next pope, and so on down; and that they are now in the Vatican at Rome, and that no one but Catholics will be saved."

"Well, Charlie, let us see just how the pope came to exist. The Apostle Paul said that after his death grievous wolves would enter in, not sparing the flock; and that men would 'arise, speaking perverse things to draw away disciples after themselves.' The first intimation of a pope is found in these words that show his origin to be in self. Men would rise who would draw away disciples from Christ to themselves. Paul knew that the pope was to rise before Christ should come, and told the people that 'the man of sin' would appear and 'sit in the temple of God, showing himself to be God.' This was Paul's prophecy. In looking all over the world we find no one but the pope who claims to be God on earth.

"Going back to history we find that the early disciples in the second century lost their first love, and when the love of Christ goes out, the love of self comes in, and self-love leads to self-exaltation. When you read church history you will find that Christianity began to be popular in Constantine's time. It had the aid of the state; for church and state were united. The bishops of the church were put into high positions, were wealthy and great, and very unlike the meek and lowly Saviour. But although they called their religion Christianity, it was indeed only paganism under a new cloak. They brought into the church pagan ideas and institutions, and among the rest the day of the sun. Constantine made the first Sunday law in 321 A. D. We will speak of this again. The bishops and dignitaries of the church grew very proud, and in the time of Justinian a quarrel arose among the bishops as to which should be the greatest. This quarrel was taken to Justinian, who decreed that the bishop of the church of Rome should be supreme. Three of the ten kingdoms rebelled against the decree, and they had a civil war. These kings were subdued by the army, just as we read in the prophecy that they would be, and the bishop of the church of Rome took the tiara

in 538 A. D. That is the history in brief of the rise of the papacy.

"Pat Flannagan has doubtless been taught to believe that Peter was the first pope; but this is wrong. Nothing is said in the Word of God about his wearing the tiara or sitting in splendor. Even tradition says that in shame of his denial of Christ, when he was doomed to die on the cross, he requested that it should be head downward, as he thought it too great an honor to die as did his Lord.

"But, dear, in bringing out these truths of history, let us remember that we are only dealing with principles and not with people. The pope and the Catholic people are doubtless sincere, and God only, whose mercy is deeper than the measure of man's mind, must deal with both of us. If we fail to live up to *our* light, we shall be more guilty."

F. B.

### Studies in French History.—2.

"WELL, Charlie, my boy, how did you like your lesson in French history, yesterday? Did you learn anything, or get any facts you could bring home with you?"

"Learn anything! I guess I did; I just knew these lectures would pay a fellow to listen to, and I can tell you they do."

"Did you make any notes? I hope you did; for they may be of great value to you sometime."

"O yes; I made a few, but I got so interested that I didn't get as many as I wish I had. The thing that impressed me most was the awful cruelty of the ancient Romans to their captives. Professor said it was the same in all ages of the world; the stronger are apt to oppress the weaker."

"True; but that is not Christ's way," said Mrs. White.

The next Wednesday afternoon found a goodly representation of sunny-faced girls and boys gathered in the classroom promptly at the hour.

"Can you tell me where the previous lesson ended? Hands up. Edna Phillips may answer."

"At the conquering of Gaul by Julius Cæsar," said Edna, whose memory was her strong point.

"Right. This was hundreds of years from the time described in the beginning of the lesson. And so we find that the more modern inhabitants of Gaul do not at all resemble the more ancient ones. They had learned to dress themselves in bright and gay colors, and to wear very much jewelry. But there is as much difference between the Frenchman of to day and the Gaul as he looked in the time of Julius Cæsar, as there was between the ancient and the more modern Gaul. These latter were tall and had broad shoulders, blue eyes, and fair, long, flowing beards, which sometimes were considerably in the way of the vain owners, especially in times of battle. The Gauls had a pretty correct idea of the best way of keep-

ing in fighting order; for when any soldier became very fat, some form of punishment was given him.

"The wives of these people were very warlike, like their husbands, and it is said of them that they 'gnashed their teeth and brandished their arms like a windmill, when opposed to the enemy.' I see some of the girls smile at this description of the ladies of Gaul, as it is so far different from the Christian idea of what constitutes a true woman. But these Gauls, after being conquered by the Romans, adopted the more civilized mode of life of their conquerors. But this did not prevent them from sometimes burying or burning their horses, dogs, or even slaves, with their dead owners.

"But they had one redeeming feature at least; for they were really far in advance of most barbarians in the respect which they gave to their wives, and history tells us that these women repaid them in love and devotion.

"Rome was mistress now for the next 500 years, and as she was ever given to luxury and riotous living, so the inhabitants of her conquered territory soon learned to follow her example. The wealthier Gauls became more extravagant in their mode of living than even the Romans. They did not know the meaning of the word 'prudent.' The costly palaces and magnificent dwellings all bore witness to this fact. But where, alas! did the money for all these extravagances come from? I think you can all guess."

"I presume it came from the working classes," said Jack Smith, raising his hand.

"Yes; and they protested and cried and groaned, but it did no good. No one could get from under the cruel power of Rome."

"Couldn't they run away to some other country?" asked Charlie White, excitedly.

"Indeed they could not, or if they did, Rome, the proud mistress of land and sea, would run after them and bring them back to their cruel labor. An old Latin writer," continued Professor Carman, "in speaking of Roman taxation, says:—

"The lands were measured out, to the last clod; trees and vines were counted; every head of cattle was entered on the tax list; every human being was registered; nothing was heard but whips and cries of torment. . . . No excuse was admitted on the score of age or sickness; meanwhile the animals were diminished, the men were dying off, and still the tax was exacted for the dead."

"Gaul plays a very important part in Roman history during the first century after Christ. Augustus and Claudius lived in Lyons, or Lugdunum, and Caligula, one of the most cruel of Rome's tyrants, made Gaul the theater of many of his fiendish and 'mad freaks.' Claudius was the mildest emperor of his age, but was very harsh and severe with the Druids, whom he drove out of the country. Until this time, the religion of Gaul, or Druidism (some of the rites of which required human sacrifices), and the religion of Rome—paganism—lived and grew side



by side. But after the Druid priests had been driven away by the emperor, this religion gradually gave place to the gods of Rome, till Christianity found a foothold.

"During the reign of Vespasian, there was a man named Civilis, who determined that Gaul should be free; so he raised an army and proclaimed a man named Sabinus, emperor. But the rebellion was quelled, and though Sabinus and his faithful wife concealed themselves for nine years in a cave, they were found and beheaded by the cruel emperor. Although he was pronounced the most merciful of any who had preceded him, he did not heed the first principle of love laid down by Him who had said: 'Love your enemies, do good to them which persecute you, and pray for them which despitefully use you?'"

"How long was it before the religion of Christ was taught in Gaul? I would like to make a note of it," asked Rob Billings, who seemed to be making good use of his pencil and note-book.

"It was about 160 years after Christ. Some Christians from Asia Minor, heeding their Master's command to go into all the world, settled in the place which is now called Lyons. But a bitter persecution was soon started, —you see that the spirit of religious persecution is as old as Satan himself. The more the emperor wanted to please his gods, the more he felt it to be his duty to punish those who differed from him in their religious convictions. So they were tortured in every way that cruel men could invent; and all this under the foolish notion that they were pleasing the gods."

"How long did this persecution last?" asked Edna Phillips, with a little quaver in her voice, for she was a tender-hearted girl and could never endure to see any of God's creatures suffer.

"For about 150 years, off and on," answered Professor Carman, "and then, about the beginning of the fourth century, Constantine declared himself a Christian."

"When you and Robert go to Paris, Charlie," said the professor, who knew of their promised visit, you will see a hill just outside the city, called 'Montmartre,' or 'Mountain of Martyrs.'"

"We will look for it," said Charlie, writing busily in his note-book.

"We will soon begin to introduce dates, which will help us better to keep in mind the events. But we have taken such rapid strides in these first lessons that we have not found it practicable. But you can remember that we have taken you now, from the first settlement of Marseilles about 600 years before Christ, to the professed conversion of Constantine, about the beginning of the fourth century.

"Now I will ask, How many wish to continue these studies?"

"All of us!" shouted a dozen voices at once.

"Well, then, I shall expect you all to be present next

Wednesday afternoon, when we will hear something about the Franks."

Then the children hurried home to display their note-books to their parents, and to declare that they thought Professor Carman's talks were going to be a great help to them.

MRS. L. D. AVERY-STUTTLE.

### A Sermon for Children.

"Good morning, children. I am glad to see so many happy faces before me. This is your meeting, and I will therefore expect you to do a good deal of the talking. Now, in the first place, I ask you what it is to be a Christian?"

"It is to be like Jesus."

"It is to keep the commandments."

"It is to be good."

"It is to be like Christ."

"Very well. Now what do you think would be a good text of the Bible to start with?"

"We shall be like him." 1 John 3:2.

"As he is, so are we in this world." 1 John 4:17.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

"Very good. You must have studied your Bibles a good deal to have such ready answers."

"We attend Sabbath-school, sir."

"That's right. Now tell me, if a boy is greedy, and selfish, what do you say of him?"

"He is piggish."

"He is hoggish."

"Can a pig or hog be a Christian?"

"No, sir."

"If any person acts like a pig or hog, is he a Christian?"

"No, sir."

"I should say not."

"Suppose I write on a slip of paper, 'This is a Christian,' and tie it on the pig, would that make a Christian of him?"

"No, sir."

"Suppose I paste the paper on a piggish boy, would it make a Christian of him?"

"No, sir. He would be just as piggish as he was before."

"Very well. Now, if most of the people who live in this city or country, were greedy, and selfish, and filthy in their habits, what animal would you draw on your slates to show what kind of people they were?"

"A pig."

"A hog."

"That's right. Now, God represents nations by beasts. Do you know of any such spoken of in the Bible?"

"Yes, sir. In the book of Daniel Babylon is called 'like a lion,' and Medo-Persia 'like a bear.'"

"What is the difference between a lion and a bear?"

"One thing is, a lion holds his head up, and looks bold; but a bear holds his head down, and looks sneaky and savage."

"That will do. Now, can either a lion, or a bear, be a Christian?"

"No, sir. No more'n the pig could."

"If the nation represented by the lion, or the bear, had declared by law or decree, that it was a Christian nation, would it have made itself a Christian nation?"

"No, sir; it would have told a lie."

"Now can you think of another nation that is represented in the Bible by a beast?"

"Yes, sir. The two-horned beast is like the United States."

"Well, here is a picture of a two-horned beast. How do you like his looks?"

"He looks cross."

"He looks some like a tiger."

"He has got a mane like a lion."

"He's got two little horns; I should n't think he could hook very well with them."

"Can such a beast be a Christian?"

"No, sir!"

"Can the people who make up this nation, and are as bad tempered as such a beast, be a Christian nation?"

"No, sir; but there are *some* good Christians among them."

"Yes; but they belong to the kingdom of heaven. There are, also, a good many others not claiming to be Christians, who are excellent people, and who would like to better the management of the government, but cannot. God represents the nation by the spirit that actually rules it. Now, if I should write on a slip of paper, as I did for the pig, 'This is a Christian,' would that make him a Christian any more than it did the pig?"

"No, sir."

"Well, on the 29th of February, 1892, the Supreme Court of the United States declared this to be 'a Christian nation.' Did that decision make it a Christian nation?"

"No, sir. It was like the two-horned beast just the same as before."

"True. In the Bible God does not change the symbol or beast representing this nation to the end of time; only he is once or twice called the 'false prophet,' because he said he was a Christian when he was n't one at all."

A. SMITH.

Mrs. V. F. Cox, in the December issue of *The Defender*, makes the truthful observation that the training of children to proper Sabbath observance cannot be accomplished "by the methods employed by the stern old man who tied his boy to the bedpost on the Sabbath, so he should n't play marbles, and made him learn the hymn, 'Thine earthly Sabbaths, Lord, we love.'"

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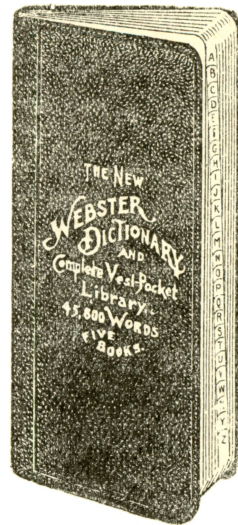
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# The American Sentinel for 1898.

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THE AMERICAN SENTINEL is in the field to be that which its name implies,—a sentinel, to give warning against the foes which threaten the sacred rights and liberties of the people.

As such, there is every evidence that it has a most important field of usefulness before it in the year 1898. The dangers against which it would warn the people are not imaginary, but are dangers which have already appeared in tangible form; dangers which have been met and fought in the halls of Congress, in the courts, and before the legislatures of the States.

A zealous but misguided element of the people are bent upon substituting false and despotic principles of government for those upon which this government was established by the wise and liberty-loving statesmen who gave it birth. Within recent years there have been some sharp conflicts fought for the preservation of these principles in American government, and success has, in a measure, attended the efforts of the SENTINEL and the men who have stood as champions of the liberties of the people.

But the crisis is yet to come. And now, the forces whose aim has been the subversion of the principles of free government, have returned to the attack, reinforced by associations which have suddenly sprung up within the church, numbering millions of members. This very month petitions are pouring in upon Congress, calling for a recognition of God in the national Constitution and for a Sunday law for the District of Columbia.

Stirring times are before us; and now, as never before, it is necessary that the AMERICAN SENTINEL should lift up its voice like a trumpet and sound an alarm throughout the length and breadth of the land. The enemy have inaugurated a campaign of education by means of National Reform literature, which they purpose to have scattered everywhere by the Christian Endeavor and kindred societies, calling for the enforcement of Sunday laws and other religious legislation by Congress and by the States. Upon this line the battle for civil and religious liberty must now be fought. Now, as never before, literature bearing the truth upon this great subject must be set before the people.

It is our aim to make the SENTINEL for 1898 a most effective agent for this work. A varied corps of contributors has been secured, which includes those of long experience as writers and speakers upon these themes. No pains will be spared to fill the paper with live matter, and keep it in touch with the latest developments of the times.

The SENTINEL will be illustrated with original drawings, made expressly for its use. We feel sure this will be a feature that will be appreciated by all.

A new head will appear on the first issue for the new year, which we think will be pleasing to our readers generally.

Altogether, the aim of the publishers will be to make the SENTINEL for 1898 just what it ought to be to meet the emergency that has come upon the country. The SENTINEL offers every person a chance to work, and now is the time to do it.

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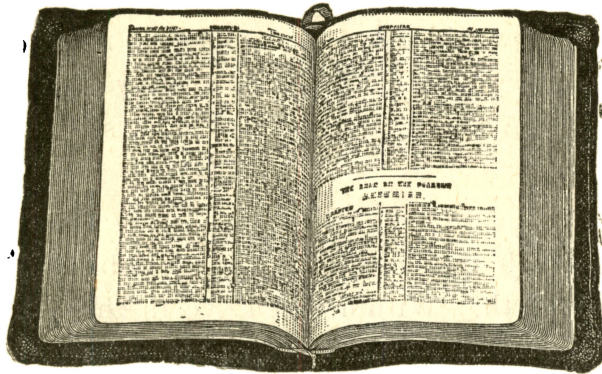
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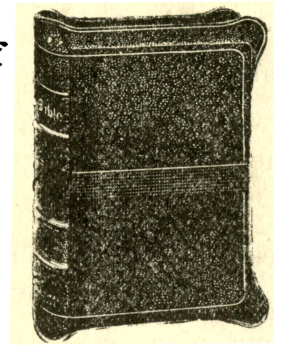
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#### SPECIMEN OF TYPE USED.

They that sealed the covenant.

#### NEHEMIAH, X.

The points of the covenant.

they have <sup>rv</sup> dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 38 And <sup>rv</sup> because of all this we <sup>o</sup> make a sure covenant, and write it; and our princes, <sup>rv</sup> Lē'vītes, and <sup>rv</sup> priests, <sup>2h</sup> seal unto it.

#### CHAPTER X.

<sup>1</sup> The names of them that sealed the covenant. <sup>29</sup> The points of the covenant.

NOW <sup>3</sup> those that sealed were, <sup>a</sup> Nē-hē-mī'ah, <sup>4</sup> the Tīr'shā-thā, <sup>b</sup> the son of Hāch-q-lī'ah, and Zīd-kī'jah, <sup>2</sup> Sēr-q-ī'ah, Āz-q-rī'ah, Jēr-q-mī'ah, <sup>3</sup> Pāsh'ūr, Ām-q-rī'ah, Māl-chī'jah, <sup>4</sup> Hāi'tūsh, Shēb-q-nī'ah, Māl'luch, <sup>5</sup> Hā'rim, Mēr'q-mōth, O-bā-dī'ah, <sup>6</sup> Dān'jel, Gīn'nē-thon, Bā'rūch, <sup>7</sup> Mē-shūl'am, Ā-bī'jah, Mīj'q-mīn,

B. C. 445. <sup>f</sup> Deut. 23. 48. <sup>g</sup> 2 Kin. 23. 3. <sup>2</sup> Chr. 29. 10; 34. 31. <sup>h</sup> Ezra 10. 3. <sup>i</sup> ch. 10. 29. <sup>2</sup> Heb. are at the sealing, or, sealed. <sup>h</sup> ch. 10. 1.

<sup>3</sup> Heb. at the sealings, ch. 9. 38. <sup>a</sup> ch. 8. 9. <sup>4</sup> Or, the governor. <sup>b</sup> ch. 1. 1. <sup>c</sup> See ch. 12. 1-21.

all they that had separated themselves from the <sup>rv</sup> people of the lands unto the law of God, their wives, their sons, and their daughters, every one <sup>rv</sup> having knowledge, and <sup>rv</sup> having understanding; <sup>29</sup> They clave to their brethren, their nobles, <sup>o</sup> and entered into a curse, and into an oath, <sup>h</sup> to walk in God's law, which was given <sup>5</sup> by Mō'seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes; <sup>30</sup> And that we would not give <sup>i</sup> our daughters unto the <sup>rv</sup> people of the land, nor take their daughters for our sons: <sup>31</sup> <sup>k</sup> And if the <sup>rv</sup> people of the land bring ware or any victuals on the sabbath day to sell, that we would not

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<sup>37</sup> power <sup>38</sup> yet for all this—our—our <sup>9</sup> namely, Joshua etc. <sup>14</sup> chiefs <sup>28</sup> Nethinim,—peoples—that had—(having) <sup>30</sup> peoples <sup>31</sup> peoples—(it)—a—

forgo <sup>33</sup> meal—(an) <sup>34</sup> (the)—(among)—according to our fathers' houses, <sup>35</sup> manner of trees,